

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Cross of Christ A Vicious Lie Refuted

BY H. A. IRONSIDE, LITT.D., D.D.

Pastor, Moody Memorial Church, Chicago

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I was determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:1-5).

The second verse is that upon which I especially wish to base my remarks, "For I determined not to know anything among you, save Jesus Christ and Him crucified."

There are those who have taught that the Apostle Paul, in using these words, had in mind his address on Mars' Hill in Athens, where, according to some, he had departed a little from this specific message, but that disheartened over the result, in going to Corinth, he had changed his programme, and he was determined henceforth to know nothing save Jesus Christ, and Him crucified.

They may be right, but personally, I see no reason to believe they are correct. It seems to me that he is setting forth here that which had been the sum and



DR. H. A. IRONSIDE

Substance of All His Preaching

from the time that God first saved Him. He tells us how he sought to be made all things to all men if by any means he might save some.

When he addressed the Jews as a Jew that he might gain the Jews, still he knew nothing among them but Jesus Christ and Him crucified. When to the Greeks he became a Greek, in order that he might gain the Greeks, he knew nothing among them save Jesus Christ and Him crucified. When to the men of culture he spoke, as a man of the schools, and referred them to their own poets, the authorities that they recognized, in order that he might press his message home upon them, he actually knew nothing among them save Jesus Christ and Him crucified.

When he came down to the cruder level of the uncultured, and talked to them in terms that they could readily apprehend, of rain from Heaven and fruitful seasons, as the expression of the great heart of God, yet he knew nothing among them but Jesus Christ and Him crucified.

As he stood there on Mars' Hill with those philosophers gathered about him, and showed them that he was just as familiar with their philosophies as they were, that he had read their poets, that he was acquainted with their literature, even while he used all that as a preamble to lead to his great theme, when he came to the crux

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There is a shameful lie being circulated over the country. Infidels spread it. Modernists who do not believe the Bible is true or that men need to be born again, spread it. Backslidden church members and poor Christians who never win a soul help to spread it. But the chief offenders in spreading this hurtful, sinful, wicked untruth are preachers, fundamental ministers.

It is a slander that discourages Christians, that hampers the Lord's work, that kills churches with a creeping paralysis, that dries up the spiritual power of the ministry, and ends in damning millions of souls! Satan himself is the author of this wicked falsehood.

That slander, that vicious lie, is this: "THE TIME FOR GREAT REVIVALS IS PAST" or "YOU CANNOT HAVE MASS REVIVALS WITH HUNDREDS OR THOUSANDS SAVED, TODAY IN AMERICA."

The infidels say you cannot have great mass revivals because the people have become too intelligent to be moved by the fear of Hell; that in this age of scientific enlightenment people cannot be frightened by the myths of the Bible nor stirred by old fogies who preach the Bible, as they were in more ignorant and unenlightened times. And the modernists say that now, in this more intelligent age, the "social gospel" is the only thing that can fill man's needs; that "Christianity is not a fire escape," and that a loving God would not send anybody to Hell anyway, so there is no place for old-fashioned revivals. And fundamental ministers all over America side in with the infidels and modernists, in effect, when they say that we can

no more have great mass revivals with hundreds or thousands saved, with whole cities shaken by gospel preaching and by the wonderful power of God. They say that yes, the Bible is true, but God cannot have revivals now on as large a scale as He once did, because sin is too black, and sinners are too indifferent, or the devil's power has grown stronger, or that we are in the end of the age and conditions are not conducive to great revival. Thus infidels, modernists and fundamental, pre-millennial preachers have joined in spreading this vicious lie that dishonors God, discourages Christians,

empties the churches and damns millions of souls!

What This Lie Implies

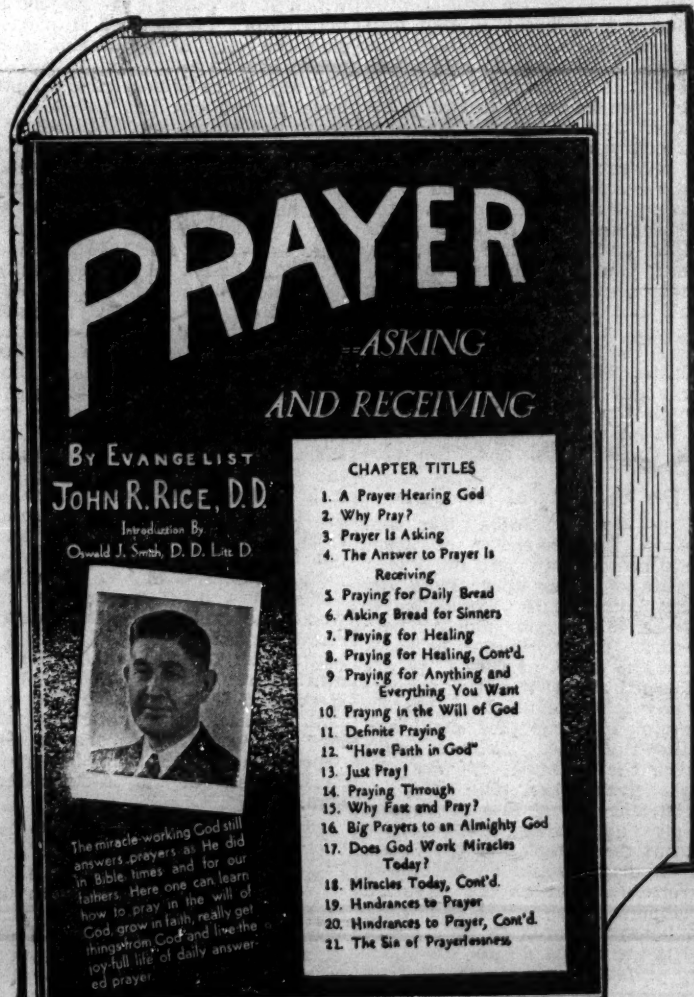
One has only to consider what is implied in this philosophy, this slander against the love and power and promises of God, this wicked falsehood, to see how untrue it is and how God must hate it.

1. It denies the infinite, never-changing love and grace of God, who longs to save every lost sinner and is not willing that any should perish, but that all should come to repentance" (II Peter 3:9). It denies that "where sin abounded grace did much more abound" (Romans 5:20). It denies that God's love, God's willingness

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THE BEAUTIFUL BOOK, "PRAYER," IS HERE, GOING FAST; OFFERED FREE WITH 3 ONE-YEAR SUBSCRIPTIONS TO 'THE SWORD OF THE LORD'; 4 GREAT CHRISTMAS GIFTS, \$3



A Day of Prayer, Thanksgiving, November 26

It has been the custom from the days of our forefathers that a day should be set apart the last of each November to give thanks to God for His blessings on the harvest and for all of our blessings. So on Thanksgiving Day let us remember all of our blessings.

May David's words of thanksgiving resound in our own hearts this Thanksgiving Day:

"Bless the Lord, O my soul: and all that is within me, bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits.

"Who forgiveth all thine iniquities; who healeth all thy diseases.

"Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" —Psalm 103:1-5.

But November 26th is not only a day of thanksgiving; it is now set apart by presidential proclama-

tion as a day of prayer. Let us everywhere humble ourselves and seek God's face and His blessing upon our nation, our homes, our churches. Let us pray for the men in our army, navy and marine corps. Let us pray that God will spare the lives of our sons, give them decisive victory over the enemies of our country and send them safely home. Let us pray that God will give wisdom to our president, our Congress, and our military leaders.

But let us pray most of all that God will in His great mercy forgive our sins, turn the hearts of America back to God and give us an old time, Heaven-sent revival.

It would be particularly fitting that Thanksgiving Day should see many people confessing their sins and humbling their hearts even with fasting and prayer.

Attend services for thanksgiving and prayer somewhere on Thanksgiving Day. Oh, Christians, I beg you let it not be a day of revelry but a day set apart for praise and prayer.

Crowds, Great Messages, Life-Dedications to Soul-Winning in Conference on Evangelism

BY THE EDITOR

The Sword of the Lord Conference on Evangelism at Bethany Reformed Church, Chicago, was attended by many blessings. God gave us great messages by his servants, Dr. Joe Henry Hankins of Pine Bluff, Arkansas, Dr. Oswald J. Smith of Toronto, Canada, Dr. P. W. Philpott, Evangelist, of Toronto, Evangelist George Stephens of Delaware, Dr. H. A. Ironside of Chicago, Dr. Harry J. Hager of Chicago, Dr. Robert H. Wells of Dallas, Texas. Professor Talmage J. Bittkofer of Moody Bible Institute led the singing with great blessing in all the evening services but two. Dr. Robert J. Wells led music in other services. And the entire eight days were blessed by the great singing of Professor Elbert Thurwalden Tindley, the great colored soloist, who sang, never for entertainment but in the power of the Spirit, to bless hearts.

The crowds were good and grew steadily toward the close. The Bethany Reformed Church seats, I judge, about 1,100. This is written Saturday afternoon, and I cannot report the crowds for Saturday night and Sunday, but I am sure they will be fine as they have been through the week. Pastors from far and near gathered for the supper Thursday night and we had a

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You should have seen the way the first 500 copies of the editor's new book, *PRAYER - Asking and Receiving*, went. As fast as workers could wrap them, paste labels on them, and stamp them, cartload after cartload were rolled to the post office a block from *The Sword of the Lord* office. The next thousand copies will be in the office before this paper goes to press.

It Is a Beautiful Book!

The picture in black and white does scant justice to the colorful, handsome book, and all of us were delighted with the first copy we saw. It is a prettier book than even

we had expected it to be. The jacket is printed in royal blue on white. The top edge of the book is tinted blue to match. Then the cloth binding itself is royal blue, and is stamped with the title, author, etc. in gold. On the front cover in gold is the author's signature, and under that his two life texts, Psalm 126:6 and Luke 11:13. And the 328 pages are big pages on good paper. Dr. P. W. Philpott, Dr. Oswald J. Smith, Dr. Joe Henry Hankins, and others who saw it exclaimed over the large size and handsome appearance of the book. Dr. Oswald Smith said, "This must

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The Cross of Christ

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of the whole matter, it was that "God commandeth all men everywhere to repent; because He hath appointed a Day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." That was the message of Jesus Christ and Him crucified.

So I take it, not that the Apostle is here looking back regretting the blunders of the past and determining that henceforth he would be more faithful, but rather that he was presenting what had been the matter and character of his preaching throughout the years, and he did not intend to change it in Corinth, but would continue with the only message that God has ever promised to bless, the only message that ever will be blessed to the salvation of lost sinners and the upbuilding of the saints.

He tells us,

"The Preaching of the Cross

is to them that perish foolishness; but unto us which are saved it is the power of God." In that he suggests that the message of the Cross has one character as presented to the world, and another character as apprehended by the people of God. It is the message of the Cross, this scandal of the Cross, of which he speaks in Galatians. But what does he really mean by that?

We speak so lightly of the Cross today, and have become so accustomed to hearing about it, that we fail sometimes to recognize what was really involved in that message in the day that Paul evangelized the ancient world proclaiming the Gospel of a crucified and risen Saviour. The Cross then was not an ornament to be worn on a chain; it was not a sign to be placed above some church building. The Cross was the symbol of deepest shame and ignominy; it spoke of an accursed death as do the gallows and the electric chair today.

Cicero, that great Roman orator, always concerned about the refinements of speech said, "The Cross! It is so shameful, it should never even be mentioned in polite society." Just as today if you were in a company, and knew of some one present who had a friend or relative, who had committed so serious a crime that the poor wretch had been sentenced to death on the gallows or the electric chair, how careful you would be not to mention either at such a time! You would not want to say anything that might suggest the dreadful shame, the awful ignominy of such a death. That was the way men felt about the Cross, when the Apostle Paul wrote, "I determined not to know anything among you, save Jesus Christ and Him crucified."

The Necessity of the Cross

The life of Jesus was not enough; the character of Jesus would not do. Paul well knew that the life of Jesus apart from His ignominious death would never have saved one poor sinner. There are those today who say to us, it is not the death of Christ we are concerned about; it is the wonderful example, the teaching, the instruction of Jesus that saves and uplifts the race. But we might preach the example of Jesus; we might praise the philosophy of Christ, the advice and instruction He gave as to living, and yet if we left out the suffering of the Cross, our message would be absolutely powerless so far as the salvation of sinners is concerned. Men may use honeyed words as they speak of His incomparable life, and they may profess to admire greatly His

ethical teaching, but they shrink from the implication of the mention of the Cross, and yet we are told, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, the power of God, and the wisdom of God."

The Unbeliever and the Cross

What message does the Cross bring to the unbeliever? In the first place it emphasises the incorrigible evil of the heart of man. It was not absolutely necessary that Jesus should die on a Cross in order to make atonement for sin. Do not misunderstand me; it was necessary that Jesus should die to make atonement; it was necessary that that holy spotless life of His should be given up on our behalf; it was necessary that He should pour forth His precious Blood; but, the Cross was not in itself ordained of God as the means of salvation for sinners. There was no merit in the wood.

There is a difference between God's foreordination and God's acceptance of what He foresaw. He knew what man would do to His Son, and He made that the occasion of the display of His grace. It was all predicted beforehand. The Cross was accepted by God when man had nailed His Son thereon and thereby expressed in all its fulness the incurable wickedness of his wretched heart.

Peter, standing up on the day of Pentecost, drove home to them their guilt, when he said, "Him, being delivered by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Oh yes, God knew they would do it when He gave His Son to come into the world, to leave the glories of Heaven; He knew to what death His Son was going forth. God sent Him into the world to give His life for our redemption. But this is the guilt of mankind, that God in love having sent His Son, the Son in love having come to settle the sin question, man said, "We will give Him the worst death, the most shameful death to which it is possible to subject a malefactor." So they led Him outside the city of Jerusalem, and nailed Him to a Cross.

I say it reverently; He might have poured out His soul unto death in Gethsemane, if the Scripture had not foretold the manner of His sacrifice. He might have shed His blood in some other way if it had pleased God to permit it, but God waited until man had done the very worst that he could do, and then He said, "I am going to do the very best I can do." Man could do nothing worse than to nail Him to the Cross, and as He hung there, God said, "I will make the Cross — the symbol of ignominy and shame — to be the great altar upon which the true sin offering is offered up for the sin of the world," and so the Cross is in the first instance the full expression of the wickedness of man's heart. Of course all this was foreknown and predicted, but it does not lessen man's responsibility.

But what I want you to see is, the merit was not in the cross of wood, the cruel nails, the thorny crown, or the piercing of the Saviour's side. The merit was all His own! It was His life given up, His blood shed, that purchased redemption. God saw from all eternity just how this would take place, as the expression of the foul malignity of Satan, and of Satan-controlled men.

God's Love and the Cross

In the second place, it is the full expression of the infinite love of God to guilty man. Do not think that if you had been there, you would not have joined with that throng; do not think that your heart is any different from the hearts of those who cried, "Away with Him, away with Him, crucify Him!" Remember it is written in the Word, "As in water face answereth to face, so the heart of man to man." If you want to know exactly what your heart is, apart from divine grace, follow that multitude as they demand the death of the Son of God. "What shall I do then with Jesus which is called Christ?" asked Pontius Pilate, and the awful answer came ringing back, "Let him be crucified!" That tells what man is; that shows up the corruption, the villainess, the iniquity of man's heart. He would go to the length of murdering God Himself if he could, in order to have his own way in this

A VICIOUS LIE REFUTED

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to save, God's provision on Calvary for man's sin is greater than any limit man's sin can ever reach. It denies that God is as willing and as able to save the drunkard, the murderer, the harlot, the infidel and the blatant atheist as he is to

world. So when man had challenged God by hurling back the Blood of His Son in His face, saying, "We don't want Him; we reject His instruction," God said, "I will make Him the sacrifice, and through His blood, and that alone, you may be saved."

The Cross was the means by which peace was made. "Having made peace through the Blood of His Cross," God has shut man up to this: "You have accounted my Son worthy of nothing but a Cross; if you are ever saved, you will mount that Cross with Him in faith." That is what led the Apostle Paul to cry as he does in Galatians 2:20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." You see there upon that Cross the sinless One made sin that we might become the righteousness of God in Him.

"The Holy One who knew no sin, God made Him sin for us; The Saviour died our souls to win Upon that cruel Cross."

Now when we put our heart's trust in Him, we can see how in the Cross "Mercy and truth are met together; righteousness and peace have kissed each other" (Psa. 85: 10). We have peace with God through the work that our blessed Lord accomplished on the Cross.

Christians and the Cross

The Cross not only had its message for the world, but the Cross has a message for the people of God. Let us not think of the Cross simply as the means whereby God is enabled to be "just and the justifier of him which believeth in Jesus," but the Cross now is presented to the believer as the test for his whole life.

In the first place, we see in the devotion of our Lord Jesus the pattern of humility, which you and I, as redeemed ones are called upon to follow. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Men talk about Jesus as our example, and He was our example, not as sinners, but as saints. Peter says, "He left us an example, that ye should follow his steps."

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a Man, he humbled Himself, and became obedient unto death, even the death of the Cross." Or, perhaps, literally, "He became obedient unto death, and such a death — that of the Cross." There you have the humiliation of the Son of God, and you and I are called to follow His steps.

We sing sometimes, "I'll go with Him up to Calvary, I'll go with Him all the way," and after all that is what we are called to do — to manifest the same spirit that He manifested, as we go after Him, and bear our cross. He laid down His life for us, and we also ought to lay down our lives for the brethren. Do not talk about trusting in the Cross of Christ for salvation, if you shrink from practical participation in that of which the Cross speaks in daily life.

The Flesh and the Cross

Then, too, the Cross is for the believer the sign of deliverance from the power of the flesh, of the death of the old man. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). What does that mean, "Our old man is crucified with Him?" What is our old man? Some people think it is synonymous with our old nature, but it goes deeper than that; it is the man of old, all that you and I used to be in our unconverted state; the man that I

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save the tenderest child. And how such a slander must grieve God! What a challenge to His love and grace!

2. This slanderous lie implies that the gospel is no longer the power of God unto salvation. It teaches that the preaching of the Word of God in the power of the Holy Spirit cannot have the effect it once had. It denies the saying of the Lord Himself, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29). It denies that "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12).

And by denying the effectiveness of the Word of God preached to sinners to bring them to repentance, it challenges the infallible inspiration of this Word. For the Bible claims not only that it is an infallible record when it speaks of the past, but it claims that the gospel "is the power of God unto salvation." How horrible is the sin, then, of a slander that denies the power of the preached word to convict and save sinners and bring a mighty revival as it has done before!

3. To say that we cannot have great revivals in 1942 or 1943 is really to deny the efficacy of believing prayer. To say that there can be no more great revivals in this day, or that God is not as willing to give them as he ever was, denies that "all things are possible to him that believeth." (Mark 9: 23). It discredits the blessed promise, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). It denies the promise of Jeremiah 29:12 and 13 which says, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart." If revivals are out of date then prayer is out of date. If prayer really works then God can still give revivals in answer to prayer as he has ever done in ages past. God's wonderful promises, like "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father," (John 14:12) and like "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6) and like "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15: 5) are untrue if you cannot have revivals now like God once gave people in answer to these same promises. If you cannot have great revivals then the promise that "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap . . . but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:7-9). If the Bible is still true then those who sow to the Spirit shall reap in the Spirit, and the gospel will bring as good fruit as it ever did.

4. If we cannot have great revivals now, that implies that the fulness of the Holy Spirit, empowering us for soul winning so that in our ministry the Holy Spirit can break the hearts of sinners and convict and save the vilest, and shake churches and whole cities, is gone forever. To deny revivals denies the working of the Holy Spirit. If great revivals are out of date, then the fulness of the Spirit is out of date. If revivals are out of date, then the same Holy Spirit cannot convict sinners as He once did, cannot give power to the preaching of the Word as He once did, cannot guide Christians and empower them in personal soul winning. No wonder, then, that these smart ultra-dispensationalists, these "Bible teachers" who never have revivals and rarely, if ever, win a soul, no wonder that they constantly teach against waiting on God for His power, and pleading with God that we may be filled with the Holy Spirit. Since these self-satisfied teachers say that

they should forsake and scorn the teaching of Finney, Moody, Torrey, and Chapman, are impossible now, how natural that they should forsake and scorn the teaching of Finney, Torrey, Moody and Chapman and all other great evangelists, that the blessed power of the Holy Spirit, the wonder-working, miracle-bringing, convicting and saving power of God's Spirit on hardened men's hearts may only be had by those who seek with all their hearts for His fulness! There are no days of fasting and prayer, no nights of waiting on God, tarrying in humility and supplication because this vicious slander that revivals are out of date dishonors the Bible teaching that Holy Spirit power is available to bring revivals.

Oh, shame, shame that any body who is saved and who loves God and pretends to believe the Bible, should ever think that God is less in either His willingness or power to bring great revivals in this wicked day!

We see, then, that to say God will not give great revival campaigns, with mass evangelism as it is sometimes called, being used to win hundreds and thousands in various communities on as large a scale as has occurred in the past is to imply that God is not as strong as He once was, or that He is not as willing to save as He once was, or that Satan is stronger than God or that the infinite God is bound by men's conditions more than He once was. It implies that God's love is less and His grace is more limited for sinners. It implies that the Word is not as quick and powerful as it once was to convict and save. It means that prayer is not answered as it once was for revivals, and that God's promises do not apply now as they have in ages past. To believe this slander that revivals are out of date implies that the Holy Spirit of God cannot convict vile sinners now as He once did, cannot empower Christians as He once did.

The idea, then, that revivals are out of date is a slander against God, a vicious lie of Satan, and real Christians should hate that lie with all their hearts!

The Lie Refuted

Nearly everywhere I go somebody says, "Brother Rice, don't you think it is getting harder to win souls?" And I always answer, "No! Absolutely not! It may be harder to get some Christians interested in sinners and to get them to weep and pray and confess their sins and win souls. But anywhere that the gospel is carried to sinners in the power of the Holy Spirit, then souls will be saved exactly as they have been saved down through the ages. I see not a particle of difference in the results when the gospel is really carried to sinners in the fulness of God's blessing."

In the midst of the walls of defeated preachers and the argument of proud infidels and the deadness of churches over the land, bless God, there is abundant evidence that God is just as willing to save as ever He was. He is just as willing to give great revivals as ever He was. And I will give some brief examples of that. Remember that "one example is worth a thousand arguments."

Before me lies a post card from Evangelist Hyman Appelman in which he says,

"Dear Prayer Partner: "God reward you for your prayer cooperation. The Holy Spirit gave us 276 in Baton Rouge."

"Pray for us in the Gordon Street Baptist Church, Atlanta, Georgia, November 9th to November 23rd."

"I Thess. 1:2, 3."

"Hyman Appelman"

In revival services closing last Sunday there were 276 public professions of faith, including, I suppose, backsliders who came back to fellowship with Christ, but principally including lost sinners coming to Christ for the first time. I know Appelman's work well. But here is the remarkable thing. Bro. Appelman sends me, as he does to a number of other prayer partners, a report of his meetings every two weeks, and practically always the number of conversions reported runs between 100 and 350 for a two weeks' campaign! He goes north and south, east and west, and everywhere God blesses with many saved!

This same good brother, the

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EVANGELIST JOHN R. RICE
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A VICIOUS LIE REFUTED

(Continued from page two)

Jewish evangelist, Hyman Appel-man, held a great campaign last spring in Philadelphia, lasting only twenty-two days, with fundamental churches cooperating. There were over 2,000 professions of faith, some pastors told me as high as 2,300. And everywhere I went in Philadelphia, when I was there in the summer, I found converts of that brief campaign. So revivals are not only possible in individual churches, but God is giving them, really great revivals with hundreds saved, in individual churches all over America, under the ministry of this blessed, Spirit-filled evangelist. And wherever pastors and churches will cooperate in a great city-wide effort, literally thousands of souls will be saved under the ministry of this one man of God.

But God is blessing other evangelists, too. Dr. Joe Henry Hankins just three weeks ago closed a blessed two weeks' campaign in the First Baptist Church of Okmulgee, Oklahoma, with 144 professions of faith in the two weeks. Then he came to Claim Street Baptist Church in Aurora, Illinois, the first time he had ever preached north of the Mason-Dixon line. In that brief eight days there were many conversions. *There were thirty-three conversions the last day of the revival, November 8th.* And nearly everywhere he goes the same kind of results attend. Consistently, week in and week out, wherever churches sincerely want revivals, and where there will cooperate with this Spirit-anointed evangelist, Dr. Joe Henry Hankins has many, many people saved.

Rev. Jesse M. Hendley, at Atlanta, Georgia, has had over 7,000 professions of faith in three years. He has recently closed a blessed revival in Savannah, Georgia, with many hundreds of souls saved. I do not have the exact figures before me. And these revivals, led by Brother Hendley, are not isolated occasions, but the usual thing, wherever the people of God have vision and where they earnestly pray and follow his leadership to go after sinners. Of course he preaches a lot on Hell and judgment and he weeps as he preaches because he has a consuming passion to see people saved. Of course he believes in a definite endowment of power, in waiting on God for the power of the Holy Spirit. These things may be old fashioned, but they bring old-fashioned revivals!

Evangelist George Stephens spoke at the Conference on Evangelism in Chicago at Bethany Reformed Church Sunday afternoon, November 8th. He told about his blessed work among the soldiers, sponsored by the Pocket Testament Leagues. I saw pictures of the crowds to which he is speaking within the army camps. He told me that oftentimes as many as sixty soldiers are saved in a single service and multiplied thousands of the pocket Testaments are being distributed. Chaplains and other officers welcome this work in most cases, and the chapels are practically always crowded to capacity to hear Evangelist Stephens in simple, short messages on salvation. He told me that about 2,000 souls had been saved in the last five months in his work with soldiers. And many of these are soldiers who never attend anybody's church and who have been utterly ignorant of the truth of the gospel. Of course there are some hardened hearts in the army and everywhere else, many of them. But on the other hand there are many who have been brought to a realization of their need for God by sorrows, by the fear of death, by the loneliness and trouble which the war has brought. I am proving that you can have revivals in these modern days if God's people will pay the price for them.

About three weeks ago I closed a campaign with the Second Presbyterian Church in Chattanooga, Tennessee, Dr. Robert M. Stimson pastor. The campaign lasted only fifteen days; I spoke fifty-two times. Dr. Stimson's report of the revival said, "Approximately 1,200 children and young people made their decision for Christ..." (in the public schools), "many family altars have been established. Hundreds of Christians have rededicated their lives to Christ, and seventy-nine have accepted Christ as their Saviour in services in the

church." Note that there were seventy-nine new converts who had never made a profession of faith in Christ, who claimed Christ as Saviour in the services in the Second Presbyterian church, and that at least 1,200 children and young people, from the fourth grade and above, through High school claimed Christ as Saviour. And the work was very carefully done, is being followed up by Bible teachers in every school where we spoke and the estimate of 1200 saved makes a wide allowance for those who may prove not to have truly trusted Christ. My heart overflows with joy as I recall it, and I mention this as a simple example of what God can do in a downtown church where His people really hunger for a great revival, and where God's Spirit comes upon preacher and people and the Word is preached in power and carried by individual Christians to lost sinners. You cannot have revivals now, you say? Some of us are already having them!

Word from Bill Rice, my younger brother, in revival services at Endicott, New York, tells that last Sunday there were twenty-six people who came forward in conversion or backsliders who were coming back to live again for God. A letter since Sunday tells of a choir soloist, and others, who have been in the church for years and now coming for the first time to take Christ as Saviour. And if God can give such revivals, with people being saved night after night and the people of God profoundly moved and blessed, with crowds starting at a mere handful and growing to a church full — if God can give such revivals with a young evangelist who has been out of Moody Bible Institute only a year, then God can give them elsewhere if God's people mean business!

I know that there are many hard hearts everywhere, but there are countless millions in America who are hungry for the gospel. This morning I got a card from a woman saved through the booklet, "What Must I Do to Be Saved?" and yesterday I got a decision slip from a soldier who said he was trusting Christ as his Saviour. In his letter he told of a wicked life of drink and lewdness and sin and begged to have some good Christian godly woman to write to him. Nearly every day we get a letter or post card or a decision slip signed by someone who has read the editor's booklets and has found Christ. Countless millions are hungry for the gospel.

How I wish I had time to tell you of individual cases all over America where hundreds of sinners are being saved under the ministry of people who really mean business for God, who weep over sinners, who preach with holy fire, who really believe the Bible and who wait on God with earnest seeking and pleading for the power of the Holy Spirit! I say the lie is refuted; we can have great revivals today!

In last July I had a time of holy dedication and promised God that as George Muller gave himself to prove to his generation that God still would answer prayer, and did prove it by getting over seven million dollars from God to care for an orphan home with 2,300 orphans and to support missionaries, tract and Bible societies and schools, so I give myself to God to prove that in this generation we can again have in America great city-wide revivals, with the saving of multitudes, and with whole cities being shaken! Oh, may God grant it! And I believe He will.

Why Christians Help Spread This Lie

Why in the world should Christians help spread such a God-dishonoring, unbelieving and hurtful lie? There are several reasons.

1. *A pestiferous ultra-dispensationalism that chops up the Bible into various dispensations, teaching that most of the Bible, for practical purposes, is out of date, is partly to blame.* Bullingerism, or the idea that the Great Commission, the revivals of Pentecost and following, the special endowment of power from on high, were all in the time of a so-called "Jewish church" and that later with Paul, "church truth," became known, has done great harm. Such ultra-dispensationalists do not like the

teaching in the book of Acts about repentance, do not believe that Pentecost was an example for us of great soul winning power, do not believe in specially praying for the power of the Holy Spirit, and do not believe that the Great Commission even is for today. They often throw away baptism and sometimes the Lord's Supper and leave for us none of the blessed promises of the gospels, none of the great power of the book of Acts and only part of the teachings of Paul's epistles written after Paul was at Rome. And I am sorry to say that the doctrine of the early members of the Brethren movement, the teaching of some of the Scofield Bible notes, and of many very fine Bible teachers contribute to this unbelief about God's willingness to give great revivals now.

2. *Formality and lifelessness in the churches grieve the Spirit of God so that in many such churches souls are never saved.* In many churches, particularly in the morning service, no attempt whatever is made to enlist lost people. Children are not wanted. And the service is so formal, so abstract, so cold, without ever an invitation to accept Christ, that a lost sinner would not feel at home, and so rarely comes. America is full of churches that cannot get lost people inside the doors, though they be fundamental in doctrine. Pastors and churches who prefer formality to revivals, then seek an excuse and say that God is done with great revivals.

3. *Cold hearts, with no passion, no tears, no agonizing over sinners, seek an alibi for their fruitlessness.* Preachers who never weep when they pray and never weep when they preach, preachers who have no compassion for sinners, say that God will not give great revivals now. Such preachers never preach in the jails or they would know better. They never go with broken hearts to preach on street corners. They never look up ragged children and try to win them to Christ. They do not preach in rescue missions. They collect their salaries, they say they feel called to "a teaching ministry," which means that they assume no responsibility whatever for the saving of souls for whom Christ died. And then as an alibi for their wicked coldness of heart, they say that God will not bring great revivals!

4. *Sin in the lives of individual Christians, and sin covered up in the churches, block revivals.* It is true that men cannot have revivals and churches cannot have revivals if they do not hate sin and condemn it and forsake it. Thus pastors who have members who are in the liquor business, pastors whose church members dance and drink beer and gamble on the races or put making money first, or are in the lodges taking blasphemous, unchristian oaths forbidden in the Bible — of course if such pastors do not condemn sin openly, boldly, plainly, God will not give revivals. God would not have given John the Baptist revivals either if he hadn't plainly condemned sin. And pastors who think first of their meal tickets, who must please the ungodly and worldly in their churches, pastors who are never slandered, never hated, and who never offend, of course want to have an alibi for their fruitlessness, and they say that God does not now give great revivals! God does give great revivals but only when God's people pay the price.

5. Most pastors and churches are not willing to go into great cooperative revival campaigns because their vision is limited and their aims are purely selfish. Nearly every pastor says that he wants a revival, yet often I have two or three pastors in the same town writing me for revival services in their churches, and when I suggest to them that they go together in a united campaign, they refuse. Each one wants a revival for his own church but does not specially want it for the whole city. They would be satisfied with my preaching in their own churches, but would not be willing to back me in a union effort where other churches listen to the same kind of preaching. Such pastors and churches are selfish, wickedly selfish in many cases, and simply do not want revivals in the larger sense. They want their own children saved, or they want their splits and divisions and quarrels in their own churches healed, and

Free 1 More Week!

(Continued from page one)

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Many of the great addresses in *The Sword of the Lord* Conference on Evangelism were taken down in shorthand, or recorded on records and will be published in succeeding issues of *The Sword of the Lord*. Great messages by Dr. Joe Henry Hankins, by Dr. Oswald J. Smith, by Dr. Harry J. Hager, by the beloved Dr. H. A. Ironside, and by Dr. P. W. Philpott are on hand and will appear soon, with others by Charles E. Fuller on his worldwide Old Fashioned Revival Hour broadcast, and by other leading soul winners in America. Special messages on evangelism and soul winning and gospel sermons by Editor John R. Rice will appear in each issue, God willing.

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GOSPEL ART SHOPPE

Dept. 16

Rowan, Iowa

The Cross of Christ

(Continued from page two)

once was. The man of old I see now crucified with Christ; that man has come to an end; that man has been nailed to a Cross, and I accept God's testimony, and have crucified the flesh.

But you remember how they stood at the foot of the Cross and said, "If thou be the Son of God, come down from the Cross," and how often self-interests lead us to look back at our old man, and say, "Come down; come and enjoy a little of the things that you once enjoyed; indulge in the things which you once loved." But no, faith says, "That man is gone, he has come to an end in the Cross." You remember that oft-told story of

Old John the Fish Peddler

He had been the disgrace of the town for many years, for he was always in a drunken state. But God, who loves to show great mercy to great sinners, took up old John and saved him; and after he was saved, he was eager to provide a better home for his family. So he looked about until he found a suitable house, learned who owned it, went to him, and said, "I would like to rent that building; how much is the rent?" The man replied, "I wouldn't rent it to you at any price."

"Why, what do you mean?" questioned old John.

"I mean just what I say, not at any price; I wouldn't trust you."

"Why," John said, "surely you don't know who I am or you would not talk to me like that."

"Yes, I do," replied the man, "that is why I wouldn't rent the building to you."

"Well," said John, "who am I?"

"Everybody knows you are old drunken John, the fish peddler," the man answered.

"Oh, no," said John, "you are mistaken; old John is dead; I am new John," and so he told him how wonderfully God had saved him; then he found the man ready to enter into negotiations with him. Yes, the old man is gone, for God says, my "old man was crucified with Christ," and I say "Amen" to that.

The Curse and the Cross

Then, too, the Cross of Christ speaks to the believer of deliverance from both the curse and the rule of the law, the law of Moses. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." In my unsaved state the curse of the law was hanging over me; Sinai's thunders were rolling over my head, but my blessed Substitute went to the Cross, and the storm broke over Him;

the lightnings of wrath burned themselves out in His soul, and He drank the cup of judgment, He exhausted the curse of the law, and there is now no curse for me.

I have often told that little story of the emigrants who years ago were trekking the vast prairies of what are now the middle western states of America. They were covered with tall dry grass. The party had passed a river the day before, and were going on with their cattle and covered wagons, when suddenly they were horrified to see a thin red line across the western horizon. They said, "The prairie is on fire! Whatever shall we do?" There was dry grass almost up to the horses' heads, the prairie on fire, the river a day's journey behind them, and they knew of no barrier in front that might hold the flames back.

The Shelter of the Cross

One of their number was more used to pioneer life in the west, and he said, "Clear a space, and set fire to the grass behind you!" They did this, and the wind carried the flame away toward the river. "Now," he said, "come here on to the charred ground, and you will be safe." And so they took their stand there. They could already feel the heat of the fire on their

cheeks, and one frightened little girl cried, "Oh, are you sure we won't be burned up?"

"My child," the pioneer said, "the flames can never reach us here; we are standing where the fire has been."

When you take your stand by faith at Calvary's Cross you are standing where the fire has been. Judgment can never reach you there.

"The wrath of God which was our due

Upon the Lamb was laid, And by the shedding of His blood Our debt was fully paid."

"Christ is the end of the law for righteousness to every one that believeth," and the apostle says, "I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:19, 20). The law put my Substitute to death on that Cross, and therefore, it has nothing to say to me. My relationship toward it has been changed by death.

The World and the Cross

But there is one other thought. The Cross of Christ is that which,

rightly apprehended, separates me from the world. Has your soul laid hold on that which is found in Galatians 6:14? "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Don't you see? The Cross has come in for ever between the world that I once loved, the world of which I was once a part, and myself as a sinner redeemed unto God by the precious Blood of Christ. When that world would woo me; when that world would seek to lure me by its follies, by its pleasures, by those things that are so attractive to the senses, the faithful heart replies,

"Nay world, I turn away, Though thou seem pure and good; That friendly outstretched hand of Thine Is stained with Jesus' Blood."

I cannot be true to the Cross of Christ, and go on with the world that crucified Him. I have taken my choice, I have left the world behind for His dear Name's sake, and so I can glory in that which, to the world, is a scandal — THE CROSS OF CHRIST.

A young woman once exclaimed to an older one who was a devoted

believer, "I would give the world for your Christian experience."

"That is exactly what it cost me!" answered the other, "I gave the world for it."

May God give us to enter into these things more deeply and may the Cross be our one theme as we seek to bear witness for Him in this world of sin for His Name's sake.

"Most awful sight! on Calvary's mount

Three crosses stand in bold relief:

There, in the midst, the Saviour dies;

On either side there hangs a thief!

O blessed Saviour, by Thy pain The sinner reaps eternal gain!

"O soul, on those three trees behold

The saved, the SAVIOUR, and the lost;

The story of our ruined world — The Saviour's death, salvation's cost!

Heaven's door in judgment closed to sin,

Whilst faith in Jesus brings us in."

(From "God's Unspeakable Gift," now out of print with grateful acknowledgement to Loizeaux Brothers publishers, furnished us by Dr. Ironside.)

Crowds, Great Messages in Conference

(Continued from page one)

most happy hour and a half in fellowship and instruction, with music. The first Sunday afternoon people were present from seven states. I recall at this moment people from Illinois, Indiana, Wisconsin, Michigan, Iowa, Missouri, Kansas and Texas. Of course if we counted the speakers, several other states would have been represented.

The most blessed services of the week thus far were last night when, following Dr. Joe Henry Hankins' last message, a great crowd of young people and adults came forward to dedicate themselves to soul winning, wherever God should lead. It was a tearful, heart-warming time, and holy vows were made that I believe will be remembered for a lifetime and followed in many cases that long. Then our prayer meeting ran until midnight and no one could have been present without rich blessing.

Many are speaking about Conferences on Evangelism in other cities, or annual conferences in some large centrally located churches in several larger cities. It is our plan, God willing, to have at least one great Conference on Evangelism each year, sponsored by *The Sword of the Lord*. For that we covet your prayers and would prayerfully consider invitations from churches large enough to accommodate great crowds, if such churches want a conference that will represent a wide area in attendance, having the cooperation of many pastors.



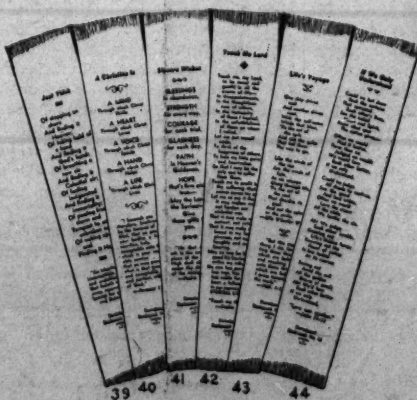
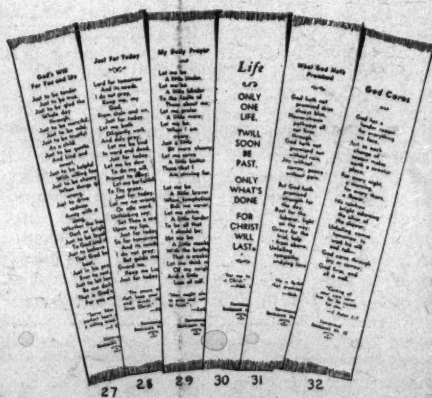
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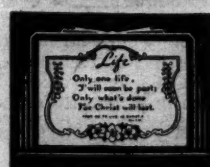
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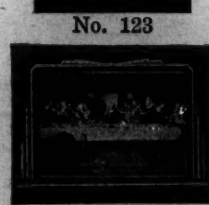
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